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persistence, and with a fearless readiness to face any logical consequences. It must be confessed, however, that the author's profundity is often purchased at the expense of clearness. The above skeleton outline gives only a mild suggestion of the elaborate intricacy which characterizes the book. One wonders, as one reads along, whether all these metaphysical and hypermetaphysical sesquipedalia are really essential to the solution of the cosmic problem,—even if the author's thought be worth the labor of mastering his language. In this respect Petronievics, original in so many ways, has remained true to the modern Germanic traditions of metaphysical exposition.

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RADOSLAV A. TSANOFF.

*Das Problem der objektiven Möglichkeit. Eine Bedeutungsanalyse.*  
Von AUGUST GALLINGER. (Schriften der Gesellschaft für psychologische Forschung. Heft 16. IV. Sammlung). Leipzig, Johann Ambrosius Barth, 1912. pp. vii, 126. M. 4.

What do we mean when we characterize anything as possible? Wherein does possibility consist: does it refer to the possibility of judging about reality in a certain way, or does it involve the asserting an objective possibility? Is the judgment, 'this may be so,' equivalent to 'I may judge that this is so,' or 'I judge that this may be so?' And, if the relation of possibility is to be treated as existential, how does it differ from other such relations, as causality, necessity, etc.? It is with these questions that the monograph deals.

In order to solve the last mentioned problem Gallinger discusses the *Seinsverknüpfungen*, positive and negative, the notion of ground, ground of knowledge, reason and consequent. The author opposes *Ursache* to *Grund*, as referring respectively to objective and cognitive relations. While every reality has a cause, not every knowledge has a ground (p. 85). The object of possibility cannot, therefore, be an existential reality, for in the causal order 'possibility' has no meaning. Possibility is a cognitive category: to be possible means nothing else than this, to be motivated as partially factual (p. 92). From this point of view the author then discusses the various types of possibility, and the relation of possibility to negation and impossibility.

It is a clearly written book; the author's exposition is clean-cut and forceful; the material is carefully organized. The study, moreover, is another instance of the increasing interest in the problems on the borderland between logic and psychology,—an indication, it is to be hoped, of an approaching *rapprochement* between psychology and theory of knowledge.

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*The Genetic Philosophy of Education.* By G. E. PARTRIDGE. New York, Sturgis and Walton Co., 1912. 401 pp.

In this volume, Dr. Partridge has epitomized the educational principles contained in the numerous books and articles published by Dr. Hall during the last twenty-five years. To quote from the author, he has "tried to present for students and all those interested in education the main teachings of the genetic school as these are formulated in the writings of its most enthusiastic and strongest representative." To search through the more than three hundred books and articles in which these teachings are contained was no small task; the author has conscientiously searched out the earlier and less accessible publications as well as those of more recent date.